THE PACIFIC

Pac Theo Sem
Reading Room

VOL. 59. SAN FRANCISCO AND BERKELEY, CAL., DECEMBER 23, 1909. No. 51

THEN LET THY HEART BE GLAD!

If, counting o'er the vanished years
That mark thy life's brief span,
Thou findest they have brought to thee
True love for God and man,
Then let thy heart be glad.

If, counting o'er thy treasures gone,
Thou findest yet a store
Of human love as strong and true
As in the days of yore,
Then let thy heart be glad.

Should thoughts of failure in the past
Bring thee a saddened mood,
Look in thy heart, and if there dwells
A stronger love for good,
Then let thy heart be glad.

If still the blessed power is thine
Another's heart to cheer,
If thou canst aid with heart and hand
The Master's service here,
Then let thy heart be glad.

If in thy later noonday hours
Thou still canst look above
And trust thyself and all thy cares
With Him whose name is love,
Then let thy heart be glad.

—M. H. Rowland.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific at 447 Minna street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier, Editor,
2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

The Congregational churches of Oregon had a gain of twenty-four per cent in benevolences last year, and sixteen per cent in the amount raised for home expenses.

Northern Idaho is one of the rapidly developing parts of the Pacific Coast. The Congregational Home Missionary Society needs money for the starting of churches in five important centers which it cannot enter because of limited funds.

The Young Men's Christian Association of Berkeley has about $120,000 in pledges for a building on a $30.000 lot. Nearly one third of the whole amount, $150,000, was given by Congregationalists—mainly members of the First Congregational Church of Berkeley.

The advance of four dollars a ton in the price of coal in San Francisco and vicinity, looks like robbery on the part of somebody. Conditions do not justify any such advance, if indeed any at all. It is to be hoped that the time will come soon when there will be no room on earth for men who thus take advantage of people's necessities.

Southern California is a great religious stronghold now Congregationally and otherwise. And yet no farther back that 1865 the Rev. Dr. J. H. Warren was told that no preacher of the gospel was wanted at Los Angeles and that to send one there would be sending him to starvation. The First Congregational Church of Los Angeles was organized in 1867. Today it has nearly 2000 members.

How about that offering for the Congregational Chruch Building Society? Did you heed the plea in The Pacific and take it. The Building Society has helped in the building of hundreds of churches on the Pacific coast. There are many applications from the coast and elsewhere awaiting funds. The Building Society is one of the worthiest of our benevolent societies. If you have not read its plea in The Pacific, read it this week and act as it urges.

The Rev. L. P. Hitchcock of Alameda preaches his last sermon as pastor in Alameda next Sunday. Mr. Hitchcock has had a pastorate of eight years in Alameda and will leave an impress for good throughout that city. He has labored most earnestly and has had an efficient assistant in Mrs. Hitchcock. They will be widely missed in the Congregational fellowship hereabouts if in God's providence they shall be led away from this part of California.

The Oakland Presbytery appointed recently a committee on comity and so notified the Bay Association of Congregational Churches at its meeting last week in Berkeley. This is somewhat like locking the stable door after the horse has been stolen. The Presbyterians have entered several fields of late that in our judgment they ought not to have entered—notably so that of Piedmont, an Oakland suburb. We fail also to see the need for a Presbyterian Church in North Berkeley. But one was organized there last week. However, as to the comity committee, better late than never. But it ought not to be for Oakland Presbytery; it should cover the whole state—not this one only, but others. We hope for the time ere long when every denomination on the coast will have in every coast state a committee on comity that will see that churches are established more in accordance with the principles and teachings of Jesus than they now are.

Arrangements are being made for Laymen's Missionary Movement meetings in several coast cities in March and April in the interests of foreign missions. The meetings will be interdenominational. The general secretary of the Movement, the Rev. J. Campbell White, will be one of the speakers. Each of the denominations will be represented by its coast missionary secretary. The American Board will send in addition the Rev. James P. McNaughton of Smyrna, Turkey, who is now in this country on furlough. Dates for the meetings are as follows: Los Angeles, March 8-10; Fresno, March 13-15; San Francisco, March 17-20; Sacramento, March 22-24; Portland, March 29-31; Tacoma, April 1-3; Seattle, April 2-5; Spokane, April 8-10. Meetings will be held also at Salt Lake, at Phoenix, Arizona, and at Butte, Montana. These are part of a Laymen's Missionary campaign in nearly an hundred important centers this winter. At a recent meeting in Cleveland, Ohio, 1,441 men sat at a banquet and $160,000 were pledged for foreign missions.

We are in receipt of a letter from the pastor of a small church in the state of Washington in which he says concerning The Pacific: "I have been greatly distressed with the rank infidel poison that appears in it from time to time and would not permit it in the home." He asks that his name be taken from the list and signs himself "Yours for a whole Bible." He doesn't say who is the culprit—the editor, or the contributors. We do not have the pleasure of knowing the brother who thus writes. If we did know him we have no doubt that we should—his intolerance aside—like nearly everything that is in him. Some time, if not in this life, then in some other, he will learn to be more tolerant. This letter reminds us of one we received from a lady in Oakland after we reported the situation in San Francisco just after the November election. Careful readers, among them the pastor of the First Congregational Church, San Francisco, thought it one of the fairest, most accurate statements that had ever appeared in The Pacific upon any matter. But this lady took it as an endorsement of graft. Editors get accustomed to such things; they expect a number of attempts at regulation now and then; they are the least among the worries of the work.

WHOSE FAULT IS IT?

W. N. Burr.

"The people everywhere are willing to give to benevolences, but the indifference of the pastors is one of the great hindrances to be overcome."

The little type-written paragraph had been haunting my mind for several days. It came to me in a friendly letter from an official of the churches, who is in a position to know more about the general temper of churches and pastors than some of the rest of us. "Can it be true that pastors are so indifferent?" I asked myself, "or was the good man a little over-heated when he wrote those words?" Then as one of the "pastors" I began a course of rigid self-examination. While I was dealing with myself unsparingly, The Outlook came, bringing Dr. Wilfred Grenfell's letter on "Live Missionary Methods," in which he has somewhat to say concerning the lack of interest in Christian missionary work, and the cause of it; and instead of whipping the uninformed, indifferent mass of the people, he lays his lash on the backs of the missionaries themselves, and the Boards of Missions. Says the intrepid Labrador missionary: "There are heaps of men who judge and class missions as being useless, men of really good hearts who would want to help if they knew the facts. Yet when pressed they are ready to confess that they don't really know anything about it. Whose fault is all this?" And he answers: "It is partly the missionaries' fault, because they do not 'study the art of writing to the papers and magazines that the men in the street read. * * * They say they **can't** write, and they **can't** speak interestingly. How many try? How many keep a note-book in which they jot down interesting sayings, interesting experiences, stories of heroism and unselfishness, stories of sacrifices to get education, or heroism under persecution, much less about agricultural, mineral and other possibilities, resources, and opportunities? I read the public press as much as most men, and yet I fail to find there the soul-stirring stories of the heroism to death, say, of Chinese converts, for instance—stories which would have answered a thousand times the question, what is the good of the gospel in China?' "

Then he turns upon the Boards of Missions: "A missionary that I met to-day," he writes, "Informed me that the board he serves absolutely refuses him permission to lecture on his own account or to receive any money from any sources for his personal work that might possibly have come into their own pockets for his aid. My friend hasn't got a single lantern slide after over ten years of work in the depth of the Orient, nor has he delivered a simple lecture for his work, nor written a single article for the public press. Yet the American minister for his country said he had become convinced of the value of missions from seeing the work carried on by this man personally. * * * When no church in the Washington (D. C.) district gives $2.50 per year per member for missions, and the wealthiest church gives only 29 cents per member, is it conceivable that anybody could possibly be impoverished by any practical interest he took anywhere? As the vast majority of men never give at all, a special effort toward interesting them would be a blessing to all."

Are we deserving of all this criticism—we pastors, missionaries, and the Mission Boards? Is it true, as my good friend writes, that the **pastors** are indifferent to the matter of the benevolent contributions from their churches? Is it true, as Dr. Grenfell writes, that it is very greatly the fault of Mission Boards and of the missionaries themselves that the people are not informed and interested in the work of carrying out the Master's Great Commission? I ask the question not as a pastor resenting the sting of the lash, but as a pastor who wants to do a pastor's best along this and all other lines, and who would glady accept reproof for any remissness. It may be that it is true that not a few pastors have allowed themselves to drift into just such shallows as those in which the Mission Board, of which Dr. Grenfell writes, was found. It may be that many of us who are as busy as human beings can be in our own field seven days in every week are, at the same time, narrow in our outlook; unthrilled by the day's opportunity for kingdom extension work; uninspired by the larger vision of a consoled world sitting at the feet of Christ, touching His garment's hem, and praising the heavenly alchemist for having transformed its very dust to gold. It may be we are not "venturing our lives upon our faith" as we ought. It may be that church drudgery has made small men of us, or that the temper of the time which estimates values by material standards has stolen "that glowing ardor for the Name which so impresed observers of the first century church." It may be that "the superficial soup-kitchen idea of Christianity" has bewitched us; and it may be that we lack courage to stand before Mr. Man-in-the-Street and champion with enthusiasm an enterprise which we know he looks upon as vagary. Is it our fault he is uninformed, and so not interested?

Mr. William T. Ellis, the Christian journalist, has a word for us in the last Sunday-school Times. "With all his faults, Mr. Man-of-the-Street really loves what he calls 'a square deal'," writes Mr. Ellis. "His sense of fairness is equal to his open-mindedness. He is ready to grant to proved facts a weight which cannot attach to even the wisest man's opinion. If it can be demonstrated to him, by evidence which he is willing to accept, that over against the theories of theological savants may be placed the actual results of the present miraculous work of Jesus Christ, as well as the whole body of Christian history, he will not deny to the Lord honor and allegiance. The issues narrows down to one of evidence. That evidence the mission field supplies. Whosoever will look fairly may see the divine Christ work, and know that the church still has a gospel for sin."

The mission field supplies the evidence. Are we familiar with it ourselves? If not, how can we expect the people to be informed and interested? Or have we more knowledge of facts than courage to lay them before the people, and to insist, with business-like confidence, upon a systematic campaign for funds to carry on the work so well begun, and to open new fields that are waiting for a laggard church to sieze its opportunity?

La Canada, California, Dec. 15, 1909.

SOME PASTORAL PROBLEMS.

No. II.—Benevolence.

(Edward Lincoln Smith.)

Among the very first things to which a pastor needs to give attention in his thought about the inner life and the growth of his church is the best organization of benevolent activities. The inner life of the church is largely dependent upon the great objects that are placed before it about which its effort, life and sacrificial spirit may center. The growth of any church will be promoted by a thorough-going system

of benevolence. Herein the best spirit of the church will find an outlet, and from such activity impressions and inspirations will return to fan the devotion of the church into an ever increasing flame. Every pastor, therefore, as he loves his church, must be deeply interested in the best method of benevolence.

The first thing is the selection of a treasurer of benevolence who will become the active head of the benevolence department of the church. He should be a man who believes thoroughly in the importance of his office, and who sees in it an opportunity to promote our missionary enterprises and the deeper life of the church. He may really be one of the most important evangelical agencies of the church. Associated with him, selected by him and with him completing the benevolence department of the church should be a group of specialists, one assigned to each missionary society of the denomination. The duty of these specialists is to inform the church throughout the year upon the work of the missionary society. This will be done through promoting the circulation of literature, constant agitation in prayer-meetings, and the formal presentation on Benevolence Sunday of his specialty.

The benevolence department should consider carefully and recommend to the church the proper aim in benevolent offerings for the year. This should be a matter of very careful deliberation and for the display of some courage and faith. Until it can do better the goal at which every church should aim, and which it should hope to reach at the earliest possible moment, is to let its benevolent offerings equal its home expenses. This may take several years to attain, but it should be constantly held before the church that there is no benevolence in paying home expenses, and that the church only begins to give in the true sense when its gifts are for the extension of the Kingdom beyond its own bounds and that it ought certainly to give away as much as it spends on itself. When this goal has been reached sufficient enthusiasm will have been generated to carry the aim far beyond this point, and then the church will reap a glorious harvest of spiritual energy nd enthusiasm.

The Benevolence Sunday should be selected as near the beginning of the year as the business affairs of the church will permit. On that date the benevolence department should present to the church the aim of the year, the apportionment of the total among the different societies and some brief sketches of the societies themselves and their work. The hour of morning service should be carefully divided among the departments in proportion to the importance of the causes represented, the Home Missionary work and the Board, for example, being given a larger portion of the time than the smaller societies, and a bell should be rung promptly at the expiration of the minutes assigned to each speaker. Cards which have been carefully prepared should be distributed at this service, giving all members of the congregation the opportunity to subscribe for benevolence for the year, preferably a certain sum a month to be divided among the different societies upon the basis of a ratio which the department has worked out. The aim recommended for every member in the State of Washington is a penny a day, and the percentage apportionment recommended by the State Committee is as follows:

Home Missions, $1.50 or 42 per cent; American Board, $1.00 or 27 per cent; S. S. and Pub. Society, 30c. or 8 per cent; Church Building Society, 40c. or 11 per cent; American Missionary Association, 25c. or 7 per cent; Education Society, 10c. or 2 1-2 per cent; Ministerial Relief Fund, 10c. or 2 1-2 per cent; Total, $3.65 or 100 per cent.

But this may be adjusted by each church to meet its views and some other local benevolences, as, for example, city church extension work may be added and given a share in the apportionment. The department should follow up the work of Benevolent Sunday by seeking a definite pledge from every member of the church and congregation who have not subscribed on the Benevolent Sunday. Benevolence envelopes should be provided each subscriber, and these envelopes should be used monthly or weekly as preferred along with the envelopes for current expenses. The treasurer of benevolence will keep his account with each member, send a statement once a quarter showing the standing of the account and report at the regular monthly business meeting of the church amounts received and disbursed through his department. Books for keeping these accounts can be obtained of the Pilgrim Press.

Another important element in this benevolence training of a church is the Sunday School. The church should pay all the current expenses of the Sunday School just as it pays for its music and its preaching, and this expense should be included annually in its budget. The Sunday School should be taught to give its offerings week by week to some definite benevolent cause, and the different causes to which the church contributes should be presented by the specialists to the Sunday School, every possible effort being made really to interest the boys and girls in these things, and to give them the feeling that they are an important part in an important work of the church. It will do them good, the cause will receive valuable help from the school and parents will receive also a good deal of unconscious training and information.

Again, where this is possible, every church should have either its own foreign missionary whom it supports and with whom it corresponds, or should assume the responsibility for some portion of the expenses for some mission station. The letters that come, the needs that are expressed and the connections that are formed between the missionary and his group on the field and the home church on the other will be of lasting value. If members of the church travel abroad they will seek to visit their mission, and many a heart will be opened to do larger things for benevolence because of the particular needs which are brought home through this intimate connection. The church should seek to be represented at all gatherings of the state bodies and of the national missionary societies when possible, and information brought back constantly as to the situation and outlook of the larger work.

All these methods followed and developed in these and other ways, will result in the deeper, truer education of the local church upon that which should be its great work, the extention of the Kingdom of God throughout the world beginning always at Jerusalem. And activity of this sort in every church will return our denomination to the head of the column in benevolent giving, and will open the door for many men who are rapidly growing rich to the experience and practice of stewardship. It will result in bequests for missionary objects as the work is constantly kept in the minds of the people. It will develop our denomination symmetrically by leading every church to give to all our societies instead of centering in a few, as many churches attempted

to do. It is the local application of the apportionment plan the success of which plan must always depend upon the sentiment and effort enlisted in the local church. If we are troubled over the small comparative growth of our denomination, noting at times how the Presbyterian or the Christian denomination has advanced in membership so much more rapidly, and how the Episcopalian denomination has already passed us numerically, is it not here that we shall find our remedy? The filling up of our benevolent treasuries will put an end to that which has been the cry in missionary circles now for years of no new work, and extension will replace retrenchment. Self-support and church extension in states and cities will become the rule, larger gifts from men whose ability is constantly increasing will become a habit and a new fidelity and energy will characterize the entire denominational life. Ceaseless energy, a good system and a goal kept well in advance will produce results.

The gist of it all is, then, keep the facts concerning mission work before the churches, give special training to a few men each year in every church, encourage every member to pledge something, and the total will take care of itself when the system gets well under way.

THE BRITISH CONSTITUTION.

By Prof. Granville F. Foster.

In the sense in which Americans understand the word, Great Britain has no Constitution. The American idea of the meaning of the word is a specific written document defining the fundamental forms and procedure of government. The Constitution of the United States, which went into effect in 1789 was a document, the provisions of which were the outcome of four months of the most earnest deliberation of the best men and thinkers the States at that time possessed and by virtue of these provisions, this specific written Constitution was intended to be definite, fundamental, supreme and only alterable by a two-third majority of each House of Congress, afterwards approved by three-fourths of the States each indicating its approval by a majority in both branches of its legislature, while the Supreme Court was made, so to speak, the custodian of the document, being given power to disallow any act of State legislature or of Congress which in its judgment is contrary to its meaning or intent. Since 1789, a considerable number of the nations of Europe are now governed under a written instrument specifically defining and limiting the powers of government and hence the American meaning of Constitution is now understood very well among the people of Continental Europe. The British have an idea very different from this. "The Principles of the British Constitution" an expression so frequently used by English writers on history and government means the generally accepted ideas as to what the government of Great Britain ought to undertake, the established order of government, the way and manner in which in the course of centuries the English Parliament, the English Courts, the English Cabinet grew into what they are today. The British Constitution then is a growth, not a sudden production. It is the presentation of forms and procedure of government, representing the growth of the English people themselves out of the absolutism of the period of the Tudors and the Stuarts into the practical democracy of today. Whenever Parliament deems that the people have so far advanced or grown that any custom or precedent ought to be abrogated or changed, a bill embodying that fact is forthcoming and if there is no doubt of the popular will it will be pushed to a vote, and should it fail of passage, the Prime Minister or King can dissolve Parliament and appeal to a vote of the people, and this course of appeal will also be taken if there is any doubt as to the popular will, even if a majority of members of Parliament may be counted in favor. When the bill has finally passed, no Supreme Court can set it aside, it has in fact become an amendment to the British Constitution, confirmed and ratified by the majority of the British voters. As a rule, however, Parliament proceeds very slowly in making any changes in the established method of doing things. Whenever a Constitutional crisis occurs, the House of Commons appoints a committee to search the journals for precedents, it being regarded best to settle the crisis by following what was done in similar cases in earlier times than to strike out in a new and uncertain direction. Yet the British Constitution by its very flexibility has in fact undergone far more change since 1789 than the Constitution of the United States since the same date.

At the head of the Government of Great Britain in theory, if not in practice, stands the Sovereign who in the course of a little over two centuries has been shorn of the almost absolute power he once possessed. "The Divine Right and Passive Obedience" ideas that the Stuart Kings endeavored to force as a religious principle upon the minds and consciences of the people of England died with the decree of Parliament at the accession of William III to the throne to the effect that the Crown was hereditary by primogeniture but Parliament had the right to alter the line of succession. After this, one by one the King's prerogatives were pared off so to speak, until to-day, he has less real power than the President of the United States. According to Englishmen themselves the King "reigns but does not rule." Yet this familiar saying must be taken with some grains of allowance, for in foreign affairs the sovereign has considerable power—in the forming of treaties for instance, also in military and ecclesiastical matters, and although he has no direct voice in legislature, for the veto power has not been exercised since 1707, his personal influence is great, even if his personal character should not be the highest but powerful indeed, if by his conduct, discretion or judgment he has shown himself worthy to be King and has endeared himself to his people. It must be remembered that the Prime Minister, though not compelled to do so, actually does consult with the King about any important measure the Cabinet is considering for introduction into the House of Commons and his advice has many a time materially changed the original form of such measure, besides the King has a considerable appointing power outside and beyond that which the Prime Minister and the Cabinet practically appoint. Edward VII. exercises no mean power and influence to-day both in British and foreign affairs.

The House of Lords is the logical descendant of the Witenagemot, a council of Saxon nobles that assisted the monarch to govern, while the House of Commons was a creation of Simon de Montfort who was practically King, the real King, Henry III. having been conquered and imprisoned. The date of this great event was 1265, hence the English

Upper House is far older than the Lower, but in actual power and influence the latter is almost supreme. The number of Lords entitled to-day to sit in the Upper House of Parliament is 580 but this number cannot be constant for it will be less whenever a peer dies having daughters but no sons, or a peer dying, his succession being in dispute, or whenever a peer has been tried for crime and excluded from Parliament, or it may be more whenever the sovereign creates new peers. These 580 are at present divided as follows: English hereditary peers (descending by the law of primogeniture, to males, or if no son, through daughter to grandson), 496; The Archbishops of the Anglican church 2; The Bishops of the Anglican church 24; Lords of Appeal in ordinary, who have special functions to perform whenever the House of Lords acts as a Supreme Court 4; Scotch peers, elected by the whole peerage of Scotland but only for the duration of the existing parliament that is for seven years, the limit, or less if parliament be dissolved earlier 16; Irish peers, elected by the Irish peerage for life 28.

In theory, the House of Lords has exactly the same power the same rights of legislating as the House of Commons, except that Revenue Bills must originate in the Lower House and the Upper House can only accept or reject, that is to say, has no power to amend them, but to offset this, the Upper House has not only the right to try cases of Impeachment but it is the Supreme Court of the land to decide questions or cases brought before it from the Highest Courts of Judicature in the three Kingdoms, but while this is true in theory, the work is really done by the four Lords in Ordinary assisted by a certain limited number of Lords who have had judicial experience, for to use the words of Macaulay in his Essay on Warren Hastings, "it would be unreasonable indeed to expect that their lordships would give up partridge-shooting, in order to bring to speedy justice the greatest delinquent or by speedy acquittal to relieve accused innocence."

The House of Commons consists of 670 members, distributed as follows: England 465, Wales 30, Scotland 72, Ireland 103. The manner of conducting the election in the British Islands seems peculiar to an American but it has its advantages nevertheless. As the reader knows, because the House of Lords lately rejected the budget passed by a large majority in the House of Commons, the ministry resigned and the House of Commons was dissolved. To each constituency in the United Kingdom a writ of election was sent. The Returning Officer of the Constituency will appoint, or has already appointed, a day before which, candidates must announce themselves. If on the day appointed only one candidate for each seat to be filled will appear, the Returning Officers will declare each candidate elected, but if more than one candidate should appear for any one seat to be filled, the Returning Officer will appoint some later day, any day that may seem best to him before the time of the meeting of Parliament in February next in which to ballot, the voters of the Constituency expressing their preferencce. As the time of election varies in the different Constituencies and as a citizen of the British Isles can be a candidate in any constituency within their bounds, if a prominent man is defeated in one Constituency he has time to become a candidate in another—indeed some constituencies have their declaring day and polling day put very late with the hope of catching for candidates some prominent men who might fail elsewhere. It seems strange to us in America that a citizen of an English Constituency should offer himself as a candidate in a Scotch one, but Gladstone did this several times, and Burke, an Irishman, at one time represented Bristol, England. In America, the almost universal custom is that a candidate for the House or Senate must be a citizen of the district or State, as the case may be, in which he appears as a candidate, but a few times this custom has been violated. In the city of New York, which sends seventeen members to the National House of Representatives, it has several times occurred that a man living in an uptown district has become a candidate for a down-town one and in 1890, William Everett ran for Congress from Lynn, Mass., although he lived in Quincy. The idea that obtains in America is that a district is better represented by a man that lives in it and knows its needs than by one who does not live in it and presumably does not know its needs, but in England, France and Germany it is believed that a district will be better represented by a man of high worth and real statesmanship even if he does not live in that district, than by a man of mediocre or inferior talents and of little knowledge of statesmanship who as a citizen might aspire to represent it, hence in these countries there is no qualification of residence required in a candidate save only that he lives somewhere within the boundaries of the nation or as in the cases of Ambassadors or Consuls regarded as thus living. The American plan often drives out of Congress some of the very best men, who have well served their country, for a district may change its politics, or a new arrangement of district after a decennial Congress may put the residence of the representative into another district where other men have the weight in preparing the political slates, or he may have offended in his own district by his very fearlessness in urging certain measures, a sufficient number of men to defeat him.

A general idea of the chamber in which the House of Commons sits may be understood from the following succinct description. At one end of the platform the Speaker sits. The clerks sit in front of him within an enclosure below him. There are no desks for members as in the Congressional rooms at Washington, but benches arranged around the walls rising tier by tier. On the Speaker's right, in the lower tier sit the ministry or members of the cabinet, behind them the supporters of the ministry or the "Government." Just opposite on the speaker's left, sit the members of the opposition, and at the end opposite, those who are not affiliated with either government supporters or opposition. The meetings are daily, Saturday and Sunday excepted. The time of meeting 4 p. m., and it is often morning before the session adjourns. There is one exception to this—the Wednesday session commences at noon and closes at 6 p. m. Since the members of the House of Commons regard themselves as Sovereigns—they sit with hats on, except when they address the Speaker.

The Cabinet or Ministry of England consists of the Prime Minister and some nineteen or twenty men, members of parliament and all of the party of the majority, and all chosen by the Prime Minister.

The Cabinet in England differs widely in method of its appointment, in its duties and responsibilities from that of the United States. In the American Union, the Cabinet members are appointed by the President, hold office during his term if not dismissed by him earlier, and form his advisory board whenever he wishes to consult them, and he can

do this as he wishes, singly or in groupes or all together and he is not obliged to follow their wishes or decisions, and moreover, these American Cabinet members cannot be members of Congress, and therefore can only influence the legislative department indirectly. In England the Sovereign appoints the Prime Minister, the ablest man so believed, from among the majority of Parliament, and this latter appoints nineteen or twenty men from among the majority in Parliament, each of whom, if a member of the House of Commons, and hence not a member of the House of Lords, must go back to his constituency to be re-elected or rejected, for it is thought by Englishmen but fair that a constituency that had elected a man to be only a member of Parliament, should be consulted as to whether it would be willing for the same man to be also a member of the Ministry. Every Cabinet must consist of the following eleven Heads or Chiefs: First Lord of Treasury, Lord Chancellor, who is President or Chairman of the House of Lords, Lord President of the Council, Lord Privy Seal, Chancellor of the Exchequer, Secretary of Home Affairs, Secretary of Foreign Affairs, Secretary of the Colonies, Secretary of India, Secretary of War, First Lord of the Admiralty. Beyond these the Prime Minister is perfectly free to choose such as he wants to head any of the other departments he may choose, hence the cabinet members as to their portfolios beyond the eleven mentioned above, may be different under one Prime Minister from what it was, for instance, under the previous one. The Cabinet is a Committee of the government. It frames all the important bills and introduces them, and it has every day but Wednesday to do this—this last being appropriated to private members of Parliament who wish to introduce bills, but these are likely to meet with scant courtesy if the Cabinet has not been consulted in reference thereto beforehand. In the time of a crisis, the Cabinet can act without consulting Parliament—it is sovereign in fact but there is a check,—its absolute responsibility to the Commons and the people. Any day, a vote of want of confidence may be passed by the Commons and the ministry must immediately resign and a new one be formed, unless it is believed that the majority of the Commons does not reflect the wish of the people, in which case Parliament is dissolved and a new election is held, and if the majority of the new House favors the old Cabinet, it continues, otherwise it must resign. Parliament can be dissolved by the wish of the Cabinet or by the wish of the King. Of course, the American reader understands that by proclamation, the proroguing and the dissolving of Parliament seem to be the real acts of the King, but they are not always his acts.

Since 1830, the government of England has been materially changed. In 1832 the First Reform Bill was passed, which did away with the "rotten boroughs" and "gave suffrage to all Ten Pound" householders, then came the second Reform Bill of 1867, in which the franchise was given to all lodgers who paid ten pounds (nearly $50) a year for their room, and this was followed by the Third Reform Bill of 1884, which gave to unskilled laborers, in town or country, the right to vote. This raised the voting strength of England from the few hundred thousand of 1832, at the time of the First Reform Bill to nearly seven millions, and this number is said of England alone. In 1870 secret ballot was introduced and in the same year the Civil Service was re. formed. In addition to these were the Reform in Municipal Government and the Reform in County and in Parish Government by virtue of which it may be truthfully said that no where else in the world are these units so well governed as in the British Islands, and here it would be well for Americans to study and to learn and to put into practice, for here our British brethren are far more democratic than ourselves, which demonstrates that England is in fact a democracy under monarchical forms.

A CHILD'S ACQUAINTANCE WITH GENERAL O. O. HOWARD.

By Emma Younglove.

The death of General O. O. Howard recalls a pleasant childhood acquaintance with this hero of the Civil War. Twice in the seventies he was a guest in my father's home in the little town of Rochester, Minnesota.

I was an impressible child and was deeply affected by the sight of his empty sleeve and listened with reverent awe to his own story of the battle of Fair Oaks, in which he was severely wounded. It is illustrative of his character that he wrote a letter to his wife with his left hand on the same day on which he lost his right arm. He had a frank pride in his achievements in the Civil War and no doubt the incense of pure admiration freely offered by the little girl was sweet to him.

He traveled alone extensively, indeed was on a lecture tour alone the first time I saw him. As might have expected, he had learned through several years' experience to live and act very independently in his crippled state. Yet there were things which he could not do for himself, and he enjoyed much better asking the children to wait upon him than depending upon their elders. Once a button came off and I felt very important over the little privilege of sewing it on.

He was personally neat and performed his ablutions with skill, but sometimes he thought his one hand needed "a good scrubbing," and one of the children was called upon to perform the operation.

Those were days when every little girl had an autograph album. We were timid children, afraid to ask for the favor, but we intensely wanted General Howard's signature. At length we summoned all our courage and made known our request. To General Howard it must have been a matter common enough, a request reiterated ad nauseam, but his courtesy did not fail his little friends, and he wrote for each a conventional formula closing with his name. These were long cherished as something very precious, and are still extant.

General Howard talked much of his work in connection with the Freedmen's Bureau. His interest in the black men was deep and heartfelt. Perhaps his earnest words in behalf of this oppressed people were a contributing cause to the decision many years later, of one little girl who listened, to devote years to teaching these people in Fisk University.

He was a profoundly religious man, and the impression of family devotions which he conducted is still vivid.

Ventura, Cal.

A CHRISTMAS QUERY.

"Why does Santa reindeer use?"
Asked eager little Kate.
"This time of year I think snowdeer
Much more appropriate!"

Among the Churches

Highlands.—On Sunday, December the 12th, forty-one persons united with the Highland church, twenty-eight on profession of faith and thirteen by letter.

Auburn.—The Rev. Seneca Jones of Suisun has accepted the call of the Congregational Church of Auburn and will begin ministration on the first Sunday of January.

Black Diamond.—The Rev. W. H. Cooke serves this church from Oakland. On account of the scarcity of workers Mrs. Cook has been accompanying and assisting him in the Sunday-school for several Sundays.

Oakland, Boulevard.—The Rev. E. Hoskins preached last Sunday. Services were held in one of the homes, the tent having been demolished by a wind storm. A temporary frame building will be in readiness by next Sunday.

San Francisco, Mayflower.—The Mayflower Congregational Church held its annual bazaar and entertainment, Thursday evening, December 16th. A full house enjoyed "Grandma's Album," presented by sixteen ladies in characteristic costume.

San Rafael.—Mr. and Mrs. E. A. Stevens, parents of Rev. C. H. Stevens, pastor of the First Congregational Church of San Rafael, celebrated their golden wedding November 23, 1909, with their sons and families and many friends at the church.

Niles.—It is thought that work on a new church building to cost from $8,000 to $10,000 will begin early in January. Lots costing $1,800 were bought and paid for some time ago. The growing field at Niles demands a new house of worship. The Rev. F. V. Jones is pastor.

San Francisco, Bethany.—A fine reception was given the Rev. Leslie Briggs and wife in the church last Thursday evening. There was a large attendance. Bethany is united and hopeful and with a mind to work. The outlook under the new pastor with so admirable a spirit in general among the people is very encouraging.

Long Beach, Plymouth.—The church in accepting the resignation of Mr. Irving S. Watson as deacon, who has taken residence in Los Angeles, has instructed the clerk to express its deep regret because of his resignation and departure and gratitude for the efficient services rendered by him in an official capacity ever since the organization of the church.

Pescadero.—Rev. J. B. Orr of Santa Cruz, in response to the invitation of Pastor Goffin, spent four days Dec. 13-16th inclusive, conducting special services each evening for the purpose of arousing the interest of the church in all its lines of work, and for impressing the indifferent as to their loss. His winning personality, impassioned utterance and tender appeals drew increased attention and larger audiences as the services progressed. His presence with us has done much we believe to remove prejudice, to deepen the spiritual life of the members, and to commend to the whole community, even the most skeptical, the great principles of the brotherhood of the Christian life made concrete through fellowship in the church. We are greatly indebted to Mr. Orr and his people for thus extending to us so timely a help as his services have certainly conferred.

Los Angeles, Mount Hollywood.—At the last communion service eleven persons were received into membership, eight on confession of faith. One hundred and fifty new singing books for the Sunday-school have been purchased. The Sabbath-school is preparing a cantata for Christmas Eve. The church choir, under the able leadership of Mr. J. D. Barnes, recently of Morgan Park Church, Chicago, is preparing a cantata for Christmas morning, entitled, "The Adoration," by Nevins. Plans are being drawn for a church building, part of which will be erected as soon as possible. Special services will be held the first two weeks of January, with Rev. J. H. Mallows of Plymouth Church, Los Angeles, in charge. Our pastor, Rev. C. W. Howkins, will have charge of the special services to be held in the Colegrove church the latter part of January, the pastor of that church being Rev. Chas. H. Dains.

Tulare.—"Variety is the spice of life." So the people of the First Congregational Church of Tulare must have thought Wednesday evening, December 8th, when they assembled for their thirty-sixth annual meeting. For, desiring not to make this affair too formal, the ladies of the church had prepared a sumptuous banquet, with elaborate decorations, and place cards on which was printed the order of business for the evening. Notwithstanding the inclement weather a goodly number assembled, and having feasted proceeded to transact the year's business in an orderly and efficient manner. Many votes of thanks were tendered deserving people. Rev. R. B. Dunlap read a suggestive and pointed message. It was voted that this message be printed and a copy of it be sent to each member of the church. Mr. Dunlap was tendered an unlimited call with a splendid outlook for an increase in his remuneration, notwithstanding the already heavy tax upon the members for the erection of a new manse. Rev. R. B. Dunlap is one of those hustling, energetic pastors who makes himself necessary to the welfare of any community. The meeting adjourned, and after a social time, all waded home in the rain, glad to have enjoyed so spiritual a blessing.

NOTES AND PERSONALS.

The Rev. W. C. Merrill has entered on his eighth year as pastor at Santa Barbara. Among the recent fruits of his ministry there is one of the finest church buildings in the state.

There is considerable talk of a new church building at Fresno. It is to be hoped that the way will open up soon for its construction, and our church there thus equipped move forward in the work it is called to do in that growing city.

The Bay Association meeting in the North Berkeley Church last week was well attended. Most of the afternoon was given to a consideration of benevolences—an admirable paper on that subject being given by the Rev. A. W. Palmer. The apportionment plan had extensive and favorable discussion. In the evening Professor Stratton of the University of California gave an address on "The Fighting Instinct," and Professor Lewis pointed out our unpreparedness as yet for disarmament.

The paper read by Dr. Adams at the meeting of the ministers of San Francisco and vicinity last Monday on "The Jews" was so replete with valuable information that we requested it for publication and will give it to our readers at an early date. In the discussion which followed the paper Dr. Adams stated that a not inconsiderable number of the Jews in San Francisco had been led to the Christian belief in Christ through Christian Science—many more thus than in any other way. Next Monday the paper will be by the Rev. C. C. Champlin.

WASHINGTON NEWS.

Rev. Charles F. Clarke, Correspondent, 7212 Woodlawn Avenue, Seattle.

Ritzville.—Rev. T. F. May resigns.

Arlington and Bryant.—Arlington has a prayer circle of those who agree to pray individually for the coming of Christ's kingdom each noon. The Bryant church has received a silver communion set from the First Congregational Church of Osage, Iowa. A new church is being planned for and Rev. H. W. Johnson would be glad to receive exterior or interior views of churches.

Wenatchee.—Rev. W. A. Waterman, D.D., has been in Wenatchee some weeks looking the field over. Services are held every Sunday and preliminary steps are being taken to form a church. There are now about thirty persons in view who will, doubtless with others, organize soon. We have long desired to enter Wenatchee but as the Presbyterians were on the ground we waited till the population of the city was large enough for us to establish without interfering with the other churches, especially the Presbyterians who stand with us for comity.

Deary, Idaho.—The church was recognized and the building dedicated December 12th, Superintendent Scudder preaching the sermon and Superintendent Greene offering the prayer and Right Hand of Fellowship. Rev. C. W. Bushnell, who as the Missionary of the S. S. and P. S., has been active in the early life of the church, gave the charge to the people. Peary is a town of about300 people and will probably be the second town in that district. The church is not quite complete, but so far is without debt, and the plan is to raise enough to finish without debt. Rev. C. F. Blomquist has worked hard and is to be congratulated on the success of the work.

Forefathers' Day Meeting of the Puget Sound Congregational Club.—A gathering that taxed the capacity of Plymouth's spacious banqueting room gathered, somewhat in advance of the true date, to celebrate the landing of the Pilgrims. Among the guests was Mr. Albert Armstrong,

THE TREMENDOUS NEED

Of the Churches is clearly brought out in the following resolution adopted by the Northern California Conference concerning

The Congregational Church Building Society

"Whereas, the 'Together Campaign' has cleared of debt and put on a more encouraging basis the work of the American Board, the National Home Missionary Society, and the American Missionary Association;

"And whereas, that other great benevolent organization of our denomination, THE CHURCH BUILDING SOCIETY is equally deserving, but at present burdened with applications far beyond the resources supplied by the churches;

"Therefore resolved, that we hereby call the attention of our churches in the United States to this urgent responsibility, and suggest that an immediate national movement be made to meet the present arrearages, and put the work of THE CHURCH BUILDING SOCIETY in a way to meet promptly the growing demands of the churches."

Other Conferences have adopted similar resolutions.

THE CHURCHES ARE WAKING UP!
THE DISTRESS OF THE SISTER-CHURCHES
is touching their hearts! HOW CAN THE NEED BE MET?
Let every church send at once a donation in honor of

Forefathers' Day

up to the mark of the "Apportionment Plan."
to aid the needy churches of the Pilgrim Faith and Polity.
Then we can meet their appeals.
Pacific District Givers send to
REV. H. H. WIKOFF,
Room 16 Barker Block, Berkeley, Cal.

from Boston, who charmed the meeting with readings from "Beside the Bonnie Briar Bush." Mr. W. H. Lewis reported for the Outlook Committee, speaking mainly about the Laymen's Missionary Movement. Seattle is scheluled for one of the 72 meetings planned for, the committee coming here about April. Our own denominational Apportionment Plan Movement was also presented. Our whole state is getting well organized for this work. The address of the evening was given by Dr. Dyot of the First Church, Portland, on the subject, "Making of a Nation."

DEDICATION OF THE FIRST CHURCH, TACOMA.

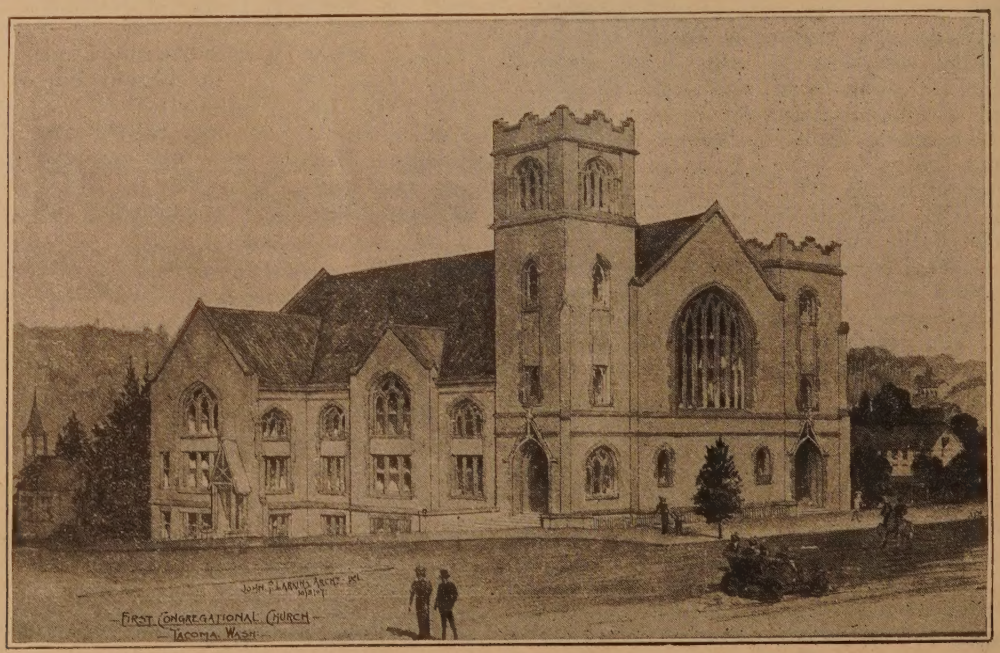
Historical Statement.

Eight years ago, the idea of building a new church took definite shape in the minds of two men living at that time nearly 1000 miles from each other. About the first of January, 1902, Col. C. W. Griggs made an offer of $10,000 to the Board of Trustees, through its President to build a new church.

About the same time the President of the Board received a letter from Deacon Edwin Eells, then living near San Jose, Cal., saying that should his health be restored, he would like to take an active part in the construction of a new church building, provided the means could be raised, and suggested that possibly some of the wealthy members of the church and congregation might be induced to give liberally to such an enterprise, having in mind Col. Griggs as one who among others might be prevailed upon to assist. Neither of these two men knew what was in the mind of the other.

Did the Spirit of the Lord make this suggestion to these two men? During that year there was much hope and longing in the hearts of the few who knew of the offer, but it hardly reached the point of expectanccy, only that of a bare possibility. Conditions were unfavorable. Times were hard, money scarce, property values depressed, a debt of $4000 stood against the old church building, which at the time had an estimated value of not to exceed $9000. This debt the church was struggling to pay. To many the thing seemed actually impossible. Scarcely a ray of light could be seen by any. The year had nearly passed when the would-be donor began to demand some answer to his proposition, which had now been increased to $15,000, with the conditions that an equal amount be raised by the church and that there be no indebtedness on the building. Early in December of that year at a meeting of the church one Thursday evening the matter was brought up. Not a large number was present, neither was very much financial strength represented. What should they do? Should they turn it down? If not, how **could** they accept it? At length one of the members rose to speak. He called attention to the magnificence of such an unparalleled offer, called to mind the faithfulness and self-denial of the church in gradually paying off the past indebtedness, which had originally amounted to $18,000, suggested that this might be a reward for what they had done, and then asked if they would not feel like kicking themselves if they did not even **try** to accept the offer.

This resulted in the appointment of three men to **try**, and was the initiation of definite action by the church for a new building. After nine months of Herculean effort $10,000 were pledged verbally and conditionally. Terms were then agreed upon, and a subscription paper was drawn up, which would be as binding as a note. The original idea was to erect a frame structure; but the plan developed, new friends appeared, old friends increased their subscriptions, and at last a beautiful one, one of the best in the state, a stone church with slate roof gladdens the heart of a brave and loyal people. About five thousand dollars more will be required to finish the building and add some desired furnishings. But the church was dedicated December 12th free from debt, at a cost of $75,000.



The service of dedication was simple and impressive; no decorations were needed or used except in the pulpit; a fitting musical program was rendered by the choir, led by Prof. W. G. Reynolds. Dr. Ford, who has been the pastor of the church since 1900 and who has worked so hard and contributed so liberally, presided with his usual grace and charm. Among those on the platform were Revs. E. C. Oakley, R. S. Stubbs, A. P. Powelson, all former pastors of the church. Dr. E. Lincoln Smith of Pilgrim Church, Seattle, preached the sermon. Dr. Smith took his text from John 6:9, "What are these among so many?" and his topic was "The Challenge of a Great Opportunity." After the sermon Dr. Ford called Deacon Eells and Mr. W. C. Wheeler to the platform. Mr. Eells gave an interesting report of the building movement, at the close of which he turned over the keys to Mr. Wheeler, chairman of the board of trustees,, who replied by thanking the donors of the fund and promised for the trustees and people to use the best efforts to make the building enhance the honor and glory of the Great Head of the Church. The act of dedication was then performed by pastor, people and choir; the prayer of dedication was offered by Rev. W. C. Merritt and the service was concluded by the benediction by the pastor. In the afternoon an interdenominational fellowship meeting was held. After felicitous greetings from the representatives of the churches the Lord's Supper was celebrated, Rev. Murdoch McLeod and Rev. W. A. Moore officiating. At 6:30 the young people held a special service, the theme being, "Personal Dedication." In the evening the movement of God in the church was traced by early ministers and pioneer members of the church. Mr. Oakley, who was pastor from 1883 to 1886, told of his first coming, when the only street free from stumps was Pacifiv Avenue from 7th to 11th streets. He said he did not hold anyone responsible for the first building—it just happened. There was but the one Congregational church in Tacoma then; it had 17 members, of whom 7 were absentees. Mr. Cook, whose mother is the senior member, told of the church's early history and also showed a panorama of Tacoma, which is perhaps the first "booster" picture of the city, issued to keep people in town. Chaplain Stubbs and Rev. A. P. Powelson, also former pastors, spoke and Mr. D. D. Clarke, Deacon Edwin Eells spoke. Col. C. W. Griggs was not able to be present on account of his health, neither was Mrs. Catherine Cook. Col. Griggs' son brought his father's greetings and congratulations and Mrs. Cook's son represented her.

On Monday, December 13, one of the most interesting events in the history of the Tacoma churches occuurred at Girst Church. The membership of the Congregational churches of the city gathered in large numbers for a fellowship meeting, the first of just this kind ever held in Tacoma. At six o'clock the Congregationalists present, between three and four hundred in number, sat down together to a dinner provided by the ladies of the churches under the supervision of the ladies of the First Church, the tables being waited on by young men from the various churches.

After the dinner pictures were thrown upon a screen of each of the church buildings, showing in each case the original building or tent in which such church was organized, and the consecutive buildings following, up to the structure now in use by each church. This showed in a comprehensive way the growth of each of the six churches composing our Tacoma Congregational brotherhood. During the showing of the pictures the pastor of each church gave the necessary explanatory remarks covering its history.

This was followed with an address by Rev. E. C. Wheeler, Superintendent of the Tacoma Congregational Extension Society, on the work of the Society, and an able address by Mr. W. C. Morrill showing the needs of the work for the ensuing year, after which subscriptions were received to carry on a more aggressive campaign of Congregational work in the needy places in our city.

All present were enthusiastic in their expressions of the great success of the meeting, especially in the lines of education as to what had been done, and as to what still remains to be done. It also created a more earnest feeling of fellowship among the churches. The work is one.

This meeting, while arranged for by the Extension Society, was made a part of the services in connection with the dedication of the new building of the First Church.

The first services to be held in the new church were the prayer meetings; the first preaching service was held in the basement the last Sunday in June, and the auditorium was used the 11th of October of last year. The church has already been described in The Pacific and in this issue we print a picture. The main auditorium seats 700, the Sunday-school room connecting gives about 300 more, who are in plain sight of the platform and about 250 can sit in adjoining rooms where they can hear but not see the choir. The basement walls are concrete, the upper walls are stone backed with brick, the seats and furnishings are of birch. In our next number we hope to publish an account of the remaining exercises, Tuesday, Wednesday and Thursday

On December 15th an Ecclesiastical Council met with the Elims Dano-Norwegian Free Evangelical Church of Tacoma, for the purpose of examination of its polity, faith, etc., and if found satisfactory to receive it into the fellowship of the Congregational churches. This church is the result of tent work done by Rev. Morton Olson, under the direction of Prof. Grauer, the representative of the Scandinavian work of our Home Missionary Society. A good church has been gathered, a very commodious and very neat building erected, and the church is now ready for aggressive work among their own people.

It was a pleasure to the Council to receive into our fellowship such a good, live church, and give them the right hand of fellowship. The sermon on this occasion was preaced by Rev. H. B. Hendley, the other parts being taken by Rev. W. W. Scudder, Rev. S. S. Healey, Rev. O. L. Fowler, Rev. H. M. Painter, and the pastor, Rev. Morton Olson.

As a result of enthusiastic but very discreet work, done largely by the members of our church in Steilacoom, that town has gone "dry." The opposition say that Mr. Painter, our pastor, is a very shrewd politician.

REPORT OF EDWIN EELLS, SPECIAL REPRESENTATIVE OF THE BUILDING COMMITTEE.

The first official action of the church for the erection of this building was taken Dec. 26, 1902, when W. C. Davie, Edwin Eells, and C. W. Morrill were appointed a committee to raise the funds for the purchase of a new site and the erection of a new church building. By the close of the following year, after a strenuous campaign the sum of $10,000 had been subscribed, to be paid in installments of twenty per cent every six months, the time limit of the whole

amount being two and one half years. During the years of 1904-5 these pledges were gradually redeemed as they became due. Early in 1906 another effort was made, and by the fifteenth of March, the time limit of the agreement, the amount of $15,120 had been paid into the bank.

Since that time additional sums amounting to $11,505 have been collected, making with Col. Griggs' generous gift, of which we shall hear later, a total of $41,625 contributed by the church and congregation.

On the 17th of May, 1907, the old church property was sold for $30,000. After deducting the obligations standing against it, the net amount realized was $27,070. From interest, rents, and profits we have received $1,690, making a grand total of $70,385. The site has cost practically $7,175, leaving the present cost of the building itself $63,-210. (This includes some work that would have been completed today but for the recent storm, and the money to pay for which is in the bank).

On the 16th of June, 1906, a building committee of eleven men was appointed and instructed to proceed to the erection of a new church building as soon and as fast as circumstances would in their judgment permit.

On the 21st of June, 1907, ground was first broken for the new building. Early in August the basement walls were up and the laying of brick and stone was commenced. During the latter part of that year, after the building had been enclosed and the roof put on, work was suspended for some months owing to the money panic, but was resumed again early the following year, and completed during the summer and fall.

During the past year the money has been raised to liquidate all deficiencies, and to-day all bills have been paid and the church in its present condition is entirely free from any indebtedness.

A pleasing feature connected with the construction of the building is the fact that owing to the high moral character of those employed, scarcely an oath has been heard from any of the men while at work. It is a clean building.

And now, having performed the duties assigned to me, I take profound pleasure in delivering to you, Mr. Wheeler, as President of the Board of Trustees, the keys of the church. May its doors only be opened for such uses as shall redound to the glory of the Master, and the good of our fellow men.

A NEW CHURCH EXTENSION SOCIETY SUPERINTENDENT.

The new Superintendent of the Congregational Church Extension Society of Spokane is Rev. D. E. Wilson, who has been pastor for the last two years of the Lidgerwood and the Five Mile Prairie churches.

At Five Mile Prairie Mr. Wilson has had built and dedicated during his pastorate a splendid new church at a cost of over four thousand dollars. He now relinquishes the work of this church but will retain the pastorate of the Lidgerwood church along with the work of superintendent.

Since Mr. Wilson assumed the superintendency of the Society a new church has been started at Dartford; a central site has been purchased for a new church at Lincoln Heights; and a subscription list is being circulated to get at least two hundred Congregational men pledged to the support of the extension work in the city and vicinity. Already over thirty names have been secured for this purpose.

The Westminster church, of which Rev. E. L. House, D.D., is pastor, will foster our new work on Canon Hill and will also assist in the general work.

The Society, under the energetic leadership of Mr. Wilson, will aim to develop team work among the Congregationalists of the city. The prospects for success are bright.

W. S. Pritchard.

Rev. D. E. Wilson.

MAGAZINE COMBINATIONS.

The Pacific and The Review of Reviews for $3.25.

The Pacific and any one of the following for $2.25: American Magazine, Cosmopolitan, Pearsons, Good Housekeeping, Harpers' Bazaar. If more than one of the foregoing are wanted with The Pacific, add 75 cents to the $2.25 for each additional one desired.

The Pacific and any one of the following for $2.55: McClure's Magazine, World Today, Travel Magazine, The Circle, Hampton's. If more than one of the foregoing is wanted, add $1.00 to the $2.55 for each additional publication.

The Pacific and World's Work for $3.80.

The Pacific and Sunset for $2.55.

The Pacific, Sunset, American, and Review of Reviews for $4.80.

"Current Literature" Combination.

Current Literature, American, Good Housekeeping and The Pacific for $4.50.

Current Literature, American and Pacific for $3.80. For American, Good Housekeeping may be substituted.

THE CHIMNEY-CLIMBER.

Quoth Santa Claus, "I'm getting fat,
And though I'm not a churl,
I thnk the person for this job
Would be the hipless girl."

THE HOME

SANTA CLAUS UP TO DATE.

" 'Twas the night before Christmas," as some one has said,
At an hour when good people should all be in bed.
The bells in the steeple at midnight had rung,
And the last little sock by the chimney was hung,
While all were prepared for the coming of dawn,
When lo! to my ear came the toot of a horn,
A puffing and snorting, and soon a bright light
Like a flame-breathing dragon of old came in sight,
And what—can you guess?—did its brilliance reveal
But Santa Claus perched in an automobile!
And oh, what a change in the good man was wrought;
The old-time traditions were all set at naught.
Where were the furs of real Santa Claus' fame,
Supposed to envelop his portly old frame?
In vain did I look for the great bulging pack,
The picture-books show, closely strapped to his back.
The reindeer were missing; no sleigh bells were there
To send a gay peal through the keen, frosty air.
In goggles and cap was our old friend arrayed,
With a tourist coat likewise, quite faultlessly made;
And trimmmed to a point was his once flowing beard;
Just out for a brisk pleasure spin he appeared.
At the box in his auto I just gave a look—
For each boy and girl he had brought a big book.
But where were the stories of our dear olden times?
The fairy tales banished—no Mother Goose rhymes;
But plain, solid facts for their minds to digest;
'Twas what modern teachers declare to be best.
No word could I utter; surprise made me mute,
And Santa sped on with a toot-a-toot-toot.
A chill wind was blowing—I reached for my cloak,
The hall clock struck one and just then—I awoke.

—Katherine Daniher.

LIFE ON THE MIDDLE GROUND.

"There is no use in trying to fool oneself with this sort of thing," said a man lately, throwing down a booklet on "Being Glad." "When I am happy, I know it, and when I am miserable I know it, and what is the use of toiling to pull myself up by my own bootstraps all the time? Pain is pain, and delight is delight, in my experience, and they are too different to pass from one to the other at will—now don't you really think so?"

But the between space—what about that?" was the query that answered his, or at least gave it truce. "Isn't it there that the power lies? And doesn't it include almost the whole of daily life?"

It certainly does. Pain and delight are acute states. But most of life may be called chronic in its conditions. The majority of individuals do not live in acute pain. It comes into their lives occasionally, or for stated and limited periods. The majority do not live, either, in acute delight. Happiness is proverbially a matter of hours, not a lifetime. The larger number of hours in a day or of weeks in a year are passed in states of mind that are, to say the very least, sub-acute. They need to be; they ought to be; for therein lies the opportunity of the mind and the soul to gather and assert power. In acute pain the intellect is more or less in abeyance; in acute joy it is proverbially so. People are really not of much use to the world or themselves when in ecstasies either of joy or woe. It is the interval, the place of neither anguish nor bliss, that is the place of power and value in human affairs.

Nobody can make himself ecstatically glad out of nothing, so to speak. The effort to do so produces but hysterical exaltation and then reaction. Nobody is overmastering pain can be spontaneously happy. But there is a tremendous tract of daily living which can become determinedly content, instead of being permanently painted dark blue. It is here that most people lack power. They form the habit of being depressed by small things, and lay the blame for it on some sorrow that they have passed through, or some pain that has crushed them, or that they must still meet at intervals. "I can never be the same again, of course, since my affliction," is a shibboleth of bereavement. In a true sense, no one is ever the same after a new experience, large or small. Life changes every day, in ever-continuing adaptation. One can never be quite the same after moving into a new house, for example, as well as after losing a relative. But a heart determined to be brave and cheerful emerges in the end from acute affliction into the old everyday level of life with the habit of courage and cheer unchanged. To control life in moments of agony may be beyond the mind's possibilities. To control it on the long slopes between pain and joy is possible to every one. And all the paths of life wind, for most of their length, up and down these undulating slopes.

Out of great pain, bodily or mental, every sufferer comes to fairly level places, for longer or shorter periods. It is here that the chance for mastery begins. "Am I going to die or am I going to get well?" is a question answered sometimes by the ominous word "Neither;" and as with the body, so with the soul. Certain sorrows do not kill, but cripple. Then comes the decision as to which habit shall prevail—that of despair and depression or that of a cheerful courage. It is told of Stevenson that a critic, reading one of his early essays, took exception to its spirit. "It is all very well," he said in effect, "that this young writer, evidently an athlete, should rejoice in life. These are the views of a thoughtless optimist who assumes that all men have his own physical vigor. But they have no value to those who know by experience what languor and suffering mean." Stevenson's answer was to request an introduction and the critic—who himself was at that time in entirely good health, by the way—found his supposed thoughtless atlete to be an incurable invalid, facing as melancholy a physical existence as ever confronted a man. But Stevenson had, above perhaps any man of his generation, the power of seizing the earliest moment when pain or exhaustion relaxed its cruel hold, and possessing it with splendid courage and unflagging will. He showed what fairly magic capabilities for joy lie in the joyous spirit, against all odds. Helen Kellar, in her remarkable book on "Happiness," shows the same grasp of the moment that is near pain, that can be overshadowed by pain if the soul wills, or that can, instead, be wrested from it and made a place of quiet sunshine, if not joy. When Browning said, "Be our joys three parts pain," he was considering this same debatable ground over which humanity journeys for most of its time. A joy made out of three parts pain has truly this advantage, that

it is more really a personal, individual joy than one that comes from the outside and without any effort. It is also pretty sure to endure, for it asks no whole cloth, but only a shred here and there. It is not likely to be ecstatic, but it is also not likely to be withdrawn, as the ecstatic joys in their essence must be. Rapturous joy fades; three-parts-pain joy grows.

The mastery of the debatable land becomes a steady adding of acre to acre, and steady pleasure in the possession thereof. The invalid who succeeds in getting first one foot out of bed, and then another, then walking a step on crutches, and finally getting round the house and out to the lawn and at length to the park, is naturally stronger with every day. So the sufferer who comes out of the agony of a great grief or despair may at first be able to move forward only one inch at a time. But the inches can be made to grow to yards and the yards to miles, till the heartbreak is left behind, and counted in the end as only a milestone along the way. To have the habit of possessing, every day, one's soul in patience and peace, is to enlarge life into a really surprising heritage as the years multiply the power of daily joy. The abidingly happy people, the ones whose happiness grows instead of fading, are people who have found power in the place where power can be conquered—the middle ground between joy and pain, the common lot in which are found all man's best inheritances.—Priscilla Leonard.

Our Young People

FELICITATING PA.

My pa says when he was a boy,
W'y, all he'd get was just one toy—
A jumpin' jack, or pop-gun, when
'T 'us Chris'mas-time where he live' then.
He never looked for any more—
He didn't 'spect a whole toy store!

My pa he says 'at in those days
Folks did things dif'rent, anyways.
He says he never got a stack
O' candy—more'n he could pack.
Two sticks o' candy's all he got—
An' he'd think that was a lot.

My pa he says when he's a child
Folks didn't all try to go wild
An' make their children think they'd get
Enough to run their pas in debt.
O' course, it wasn't from their pas
But always came from Santa Claus.

He tells me that I should be glad
I don't have Chris'mas like he had—
He says there's lots he was denied
But he learned to be satisfied;
He never dreamed, he says, that boys
Should have a whole room full of toys.

I tell my pa I'm awful sad
About th' hard times that he had,
But that he's relly lucky now—
He's in our fambly, anyhow,
An' that he shouldn't raise a fuss
But be real glad he lives with us-

William D. Nesbit.

THE USEFUL CAMEL.

In his book on "Tunis, Kairouan, and Carthage," Mr. Graham Petrie describes the characteristics and manners of the camel and the many useful services which that faithful animal performs.

He draws the carts, he treads the wheat, he grinds the corn, and he carries such enormous burdens of hay and fodder that one wonders if indeed his poor humped back would not be broken by adding the proverbial straw.

Although his occupations are menial, although his figure is grotesque and ungainly, although his eyes are often covered with blinkers and his mouth enclosed by a nosebag, although his neck is denuded of its long, handsome collar and his body is clipped and shaved till his skin is as bare as a plucked ostrich, although he is lodged in filthy stables and beaten with sticks by heartless boys, he never loses his dignity of bearing.

The manners of a camel are generally perfect, as is noticeable when one sees a score or more drinking at one of the many wells outside the town. Arranging themselves in regular and orderly rows on either side of the trough, they stretch out their long necks and suck up the water with a solemnity and orderliness that would do credit to the formal etiquette of a Chinese mandarin. There is no rude hustling for place, no indecorous haste, no selfish and ill-bred disregard of neighbors' needs and the rights of others.

When a camel has assuaged his thirst, he quietly withdraws; and, with a graceful motion of the neck which suggests a courteous bow of thanks, another takes his place.

Every one knows that a camel is able to cary a store of water which will last him for many days when crossing the desert. One day, as I was watching some camels lying in the sun, I learned how the store was utilized. I saw a small iridescent bubble appear from the mouth of one of them, which rapidly expanded till it was the size of a football. For a moment it hung there, looking quite beautiful, if a little uncanny, as it reflected all the colors of the rainbow in the brilliant glare of the African noon. Then there came a liquid, gurgling sound as the water passed down the throat into the stomach.—Our Dumb Animals.

CHRISTMAS SHOPPERS.

Ten Christmas shoppers standing in a line;
One got elbowed out, then there were nine.

Nine Christmas shoppers, shopping very late;
One fell asleep, and then there were eight.

Eight Christmas shoppers, shopping till eleven;
One fainted dead away, then there were seven.

Seven Christmas shoppers, cross as two sticks;
One flounced home to bed, then there were six.

Six Christmas shoppers, only just alive;
One remembered baby! Then there were five.

Five Christmas shoppers, pawing bargains o'er;
The salesgirl snubbed one, then there were four.

Four Christmas shoppers, nervous as could be;
One smelled smoke, and then there were three.
Three Christmas shoppers, making great to-do;
One had hysterics, then there were two.

Two Christmas shoppers, with shopping not half done;
One thought she saw a mouse, then there was one.

One Christmas shopper, who'd spent all her mun;
Her husband came for her—then there was none.
—Carolyn Wells.

FATHER TIME'S HONOR ROLL OF BOYS AND GIRLS.

"I'm making up my list of boys
And girls," said Father Time,
"To rule and lead and help the world
In every land and clime
A quarter century from now.
I've room for hundreds yet,
And I go hunting everywhere
A larger list to get.

"I find that every boy I meet
Would like to see his name
Written in golden letters high
Upon the roll of fame;
But some are fond of cigarettes,
Some gamble on the sly,
Some drink, some keep bad company,
Some shirk, and others lie.
"The girls would all delight to see
Their names upon the roll;
But some are fond of finery,
And some cannot control
Their tongue; while others, with a laugh,
Throw all their chance away
By idle folly, or are spoiled
By temper's angry sway.

"And so my list has many gaps,
And many names I need,
Since none except the strong, the pure,
The self-controlled should lead.
So I go searching everywhere;
The time is short, you see;
I need a thousand boys and girls,
Alas, where can they be?"
—Priscilla Leonard.

The Supreme Court of New York has found that betting is not betting, that oral betting and book-making betting, are wholly different. It is precisely this sort of hair-splitting legalism that disgusts the average citizen. It looks to a common man like such technical decisions were evasions of the law. Under the terms of this decision any one can bet and win and lose so long as no record is made of the transaction. By this decision New York loses the battle she thought she had won. It seems to us that such a distinction is unworthy a great judiciary.

COPPER PROFITS NOW

WRITE TODAY

Western Finance Company
First National Bank Building, San Francisco, California

Giving it Away.—A woman just can't keep a secret," he declared, opposing a statement.

"Oh, I don't know," contradicted the fluttery lady. "I've kept my age a secret ever since I was twenty-four."

"Yes," he replied, "but one of these days you will give it away. In time you will just simply have to tell it."

"Well," she replied, with confidence, "I think that when a woman has kept a secret for twenty years she comes pretty near knowing how to keep it."—Philadelphia Public Ledger.

A Kentuckian avows he owes his long life to a steady diet of pie. This is not strange, for it has long been noted that office holders generally are a long-living tribe.—Augusta Herald.

Polar Etiquette.—"Madame, could you spare a handout or cold bite? I was wit' de man dat discovered de Pole."

"Where's your proofs."

"De proper thing, mum, is to provide de banquet, and den ask fer de proofs." Kansas City Journal.

To a very large circle of excellent people, Wilhelm Richard Wagner is chiefly distinguished as having the same family name as Hans.—Richmond Times Dispatch.

MILLS COLLEGE.

For Young Women.

Only Woman's College on Pacific Coast. Offers same advantages as best Eastern institutions. Full Collegiate course. Degrees conferred. For two years only, the two upper classes of the Seminary Department, offering preparation for Mills College, the Universities, and Eastern Colleges, will be continued. (Accredited). Special opportunities in Domestic Sciences, Music and Art. Earnest Christian influences; non-sectarian; all forms of healthful outdoor amusements. Ideal location in beautiful Oakland hills.

For catalogue and Brochure of views address,

President Luella Clay Carson,
Mills College P. O., Calif.

THE CATHARINE

1589 Sacramento Street.

MRS. KATE S. HART, PROPRIETOR.

Formerly manager of the Ramona, a quiet, home-like house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Larkin From Ferry take Sacramento street cars.

PACIFIC
THEOLOGICAL SEMINARY

Located at Berkeley,
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President,

J. K. McLEAN, D.D.

SIERRA POLYTECHNIC INSTITUTE
Paradise, Cal.

A CHRISTIAN ACADEMY
With Special Technical Courses
Pleasant and Healthful Mountain Side
Address,

REV. J. H. HARWOOD,
Orloff, Cal.

NEW YORK-NEW ORLEANS S. S. LINE

The line that connects with the

SUNSET ROUTE

at New Orleans, and which you may include in your rail ticket at no more cost than for an all rail route to New York.

Two sailings weekly between New Orleans and New York.

Elegant accommodations, Suites of Private Bedroom, Parlor and Bath; Staterooms, Library, Smoking Room, Baths, Promenade Decks, Excellent Cuisine.

Make our handsome new office, Broadway and 27th Sts., New York, your headquarters when East. Our attendants will be glad to assist you in any way possible. Have your mail addresses in care of the office and you will receive same immediately on call.

RATES—By rail to New Orleans, steamer thence to New York, including meals and berth on steamer:
First Cabin, $77.75; Round Trip, $144.40.
Second Cabin, $65.75.
Second Class Rail and Sterage, $61.45.

Southern Pacific

TICKET OFFICES

Flood Building, Market Street Ferry Depot.
13th & Franklin Sts. Oakland.

Free Kindergarten Normal School

of the
Golden Gate Kindergarten Association

Accredited by State Board of Education.
The 18th year opens Aug. 2.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1625 California St., Room 20
San Francisco, Cal.

POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.,
Edwin C. Norton, Ph.D., Dean.

OAKLAND KINDERGARTEN TRAINING CLASS

(State Acredited List)

Special Class, January 4th, 1910, at 2119 Allston Way, Berkeley. Room D.
Regular Course two years. Special Classes for Mothers and Nursery Helpers. Address,

MISS GRACE EVERETT BARNARD,
1374 Franklin St., Oakland.
Phone, Oakland 3123.

BLAKE, MOFFITT & TOWNE

DEALERS IN

PAPER

1400-1450 Fourth St., Cor. Michigan, San Francisco, Cal.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.